

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

Dr. W. H. Boone of Rankin County Association makes a good moderator.

In a death notice last issue the name should be Mandie Clover instead of "Mandie" Glover.

We record with deep regret the death of brother B. F. Ammons of Braxton, which occurred on the 30th ult., as a result of a blow on the head from the hands of an assassin, supposed to be after money.

Rev. E. B. Miller is now in position to enter for at least for one year upon a long cherished purpose—to do the work of an evangelist. His pastorate at West Point will soon end, but he and his family will continue to reside at West Point, Miss.

Our increase in members is surpassed by our progress in education. In 1850 we had 21 institutions of learning with invested funds Dr. Vedder estimates at \$500,000, while now we have 195 institutions, whose invested funds aggregate \$14,000,000.

Our growth in missions has been equally remarkable. In 1850 American Baptists had 10,559 converts on the foreign field, while now we have 230,318. In 1850 our contributions to foreign missions were about \$100,000, while now the amount is \$776,468. We make a little addition to Dr. Vedder's figures to include what the Gospel Missionaries and the colored Baptists are doing.

From the report of our Statistical Secretary it appears that while there are 1,532 churches in the State, only 546 of these churches have reported Sunday-schools, and though the church membership runs up over 100,000, the enrollment in the Sunday-schools is only 24,271. There is something wrong somewhere—five times as many children ought to have their names on the roll, not to mention adults who should attend.

The Foreign Mission statistics of all denominations to day are as follows: Missionaries, male and female, 13,607; native helpers, 73,613; principal stations, 5,233; sub-stations, 25,586; organized churches, 10,993; communicants, 1,589,298; additions last year, 83,895; members of Sunday schools, 764,684; number of languages in which the Bible is translated whole or in part, 421; hospitals, 355; dispensaries, 753. Total number of patients treated, 6,647,840; Orphanages, 213; inmates of orphanages, 13,039. Homes for the blind and deaf, 30. Homes for lepers, 90.

JACKSON, MISSISSIPPI, OCTOBER 11, 1900.

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Prof. Abernethy of Houston writes: Our school has opened well—have over 100 boarders and new ones come daily.

We have just closed a revival meeting in our church in which much good done. Bro. Carter of Blue Mountain did most of the preaching. Bro. J. P. White is still our pastor and is one of the best and strongest in the State.

With best wishes for success of THE BAPTIST.

Through the courtesy of Dr. Fawcett, the Hazlehurst Bishop, we have been permitted to see the Minutes of the late session of the Copiah Association. Brother J. P. Hemby, Clerk, has, as usual, gotten out a creditable Minute. This Association is young but very efficient. Rev. J. E. Thigpen was moderator.

The report on the New Century and Publications are especially good. We are delighted to see the New Century Movement receiving so much attention in most of our associations.

Dr. Curry reports that the distribution of the income of the Peabody fund since October 1, 1899, was as follows: Alabama, \$5,950; Arkansas, \$1,800; Florida, \$1,200; Georgia, \$5,600; Louisiana, \$4,200; Mississippi, \$2,500; North Carolina, \$5,050; South Carolina, \$5,400; Tennessee, \$1,200; Texas, \$3,750; Virginia, \$5,300; West Virginia, \$1,650; Peabody Normal College, \$15,100; scholarships, \$25,353.61. Total \$84,055.61.

Board Meeting.

A meeting of Mississippi Baptist Convention Board is hereby called for 10 a. m. Monday, November 5th, in the Mission rooms at Jackson. All Associations, churches and fields desiring aid should make application immediately through Corresponding Secretary, Rev. A. V. Rowe, at Winona.

H. F. SPROLES,
President.

Harmony.

I recently helped Bro. Ray Bradley in a meeting at Harmony church. The Lord graciously blessed us, and we praise him for it. Nine were added by baptism to the church at Harmony, and some of those converted will join the Mt. Pleasant Baptist church near by. Bro. Bradley has a most promising field, and we hope to hear good reports from time to time of his work.

Sincerely,
C. T. KINCANNON.

Home.

After 19 days on the seas from Port Said, we arrived safely. Our summer trip has been great in every sense of the word. The Lord has been good to us and his goodness and

mercy has followed us. My church yesterday was packed both morning and evening, and we were welcomed home to a full pantry and to happy hearts. I hope you will be with us at our Association.

Yours fraternally,

W. E. ELLIS.

Senatobia, Oct. 8, 1900.

Meeting.

We closed our meeting of two weeks duration, last Wednesday night. It was a very fine meeting. We had Dr. Theo. N. Compton, of Baltimore, to assist. Bro. Compton did some very excellent preaching. Helped the church, and we had fifteen additions to the church. They were fifteen of the best people of Gloster. We are stronger since the meeting. Bro. Compton's preaching builds up a church. Our hearts are all filled with gratitude for the goodness of God. We recently refitted our church with new pews, (circular) at a cost of \$600.00. Deacon E. B. McLain and wife, presented the church with a set of splendid chairs, a communion table and two chairs.

Our associational letter will show that we have had about 80 addition during the past year, and raised more than \$3,000.00. For all this we are grateful to God. Better class of people would be hard to find.

JOHN P. CULPEPPER.

Gloster, Miss.

College Tidings.

We opened the third week with 257 on our roll and still they come. The president is needed here all the time, but he managed to steal off and spend last Saturday and Sunday at the Rankin Association. Those are noble people interested in every good work. Under the leadership of such men as Miley, Boone and Chapman, who wonders? God bless the man who loves Christ's cause and is willing to stand by any enterprise that advances it. I brought back \$19.78 for ministerial education; \$9.30 from a special collection Sunday; \$8.08 handed me by the treasurer of the Association, and \$2.40 from Beulah church, handed me by Bro. W. S. Scarcey.

THE B. Y. P. U. CONVENTION

meets here the 6th of November. Let our friends come, and let all who expect to come send in their names at once.

Yours much encouraged,

W. T. LOWREY.

Clinton, October 9, 1900.

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NOTES OF TRAVEL.

Judea.

On the morning of August 27th we enter the "Holy City." The sunlight is bright, and the daylight, hovering over peaceful Olivet, throws a peculiar charm over the hills and towns and monuments, and enshrines the city at large with brightness. We have crossed stormy waters where the tempests tossed us, and climbed over the Alps, where dizzy heights unnerve the, in order to see this old, old city of David, and now we stand at its gates. We have had a ideal day on which to enter. The caravan from Moab is seen, and the long train of donkeys, bearing grain from Hebron, are seen pouring into the already crowded streets, while the seething mass of humanity continues to pour in and out of the gates. We walk down from our hotel to the Joppa gate, the only gate on the western side of the city. It is said that more than half the traffic and travel of the city passes through this gate. I am prepared to believe it, so this is the best place to enter to get a true conception of the city and the life of its citizens. This gate is so called because through it the road to Joppa enters the city. It is a strong tower, thirty feet square, projecting some distance outside the walls. We enter the gate on the northern side of this projection; then turning to the left, enter the city on the eastern side of this tower. It was built that it might be more easily defended in case of an attack. The gates of the city are no longer guarded by day, or closed at night. On entering we come into an open space filled with a motley group of men, women, children, beggars, dogs, camels and donkeys. To the right is the Tower of David, which has seen many sieges, but still stands a monument of the ancient city. It is surrounded by a moat, with a stone wall, guarding this, to prevent people and donkeys stumbling into it. At the end of the open space in front of the gate, we enter David street, which here begins its descent into the Tyropean valley. There are four principal streets in the city, David and Via Dolorosa, running east and west, and Christian and Damascus streets, running north and south. There are also other hills in the city, Zion and Akra, Mount and Bezetha. In going down David street we pass between Mt. Zion and Akra. The streets are about twelve feet wide, which accounts for the absence of vehicles in the city. These streets are all paved with stones of irregular shapes and sizes, and these have worn so slick that one must walk with care lest he loose his footing. There is no such thing as a sidewalk, and the streets are full of lazy shop keepers, who sit on the bare pavement in front of their shops, surrounded by boxes, baskets, vegetables and fish. While every few steps, loaded camels and donkeys are met with loads on their backs and stumble along through the sea of people. Frighter streets than these no mortal ever dared to tread. I think when I am through I will visit a flower garden, and there offer up a sweet-smelling savor in honor to my nostrils, because of the hardness endured by them. We are continually bumping about and slipping and catching at objects to avoid being run over by caravans. Sometimes these car-

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vans meet each other in narrow passes, then there comes a time when one wishes he were somewhere else, for the driver makes the fury like maddened cats in the wee small hours, while we feel like the boy who stood on the burning deck, whence all but him had fled. On our right are a number of narrow alleys leading up to Zion, while further down the street in which we walk are many bazaars. Here the street is covered overhead, partly by arches and partly by matting stretched on poles, which shuts out the sunshine and makes the street a miserable hot bed of filth and disease. Crossing the Tyropean valley we climb up Moriah and come into the temple area, which covers about thirty acres. We pass through the court of the Gentiles and come up to the Mosque of Omar, which covers the original site of Solomon's Temple. This is the most magnificent of all the Mohammedan Mosques. We enter it and come to the great rock dome, which is surrounded by a railing. This is the brow of the hill bought by David upon which to build the temple, and is said to be the rock upon which Abraham offering Isaac. Coming out of the Mosque we go across to the southeast corner of the temple area, and go down a flight of steps into what are now called Solomon's Stables. In order to level the hill on which to build the temple, Solomon first walled in the hill, and then built culverts or substructions to save the great undertaking of filling up the enclosed space. So these stables, so-called, are only the substructions which support this part of the temple area. Many of the foundation stones are still in place, and have the marks of Phoenician letters, doubtless placed there by Hiram's workmen, to show the order in which they were to be placed. We leave the temple area and pass along the wall in front of the gate called beautiful, where Peter and John healed the lame man, and come up to the town of Antonia, where Paul stood and preached to the multitudes. Having passed out into the city, we find ourselves near Stephen's gate, near which is the pool of Bethesda, where Christ healed the man waiting for the troubling of the waters. We go down into the pool, though not forced by any superstitions, and finding the water clear and sparkling, we stoop down and drink instead of bathing. I think the first great need of the city and its people is a good bath. Leaving this pool we walk back through the city, down the Via Dolorosa, and the first thing of special interest is an arch over the street which led from Pilate's residence into the Tower of Antonia.

This arch is a kind of a bridgeway between the two. In the eastern side of the arch there are two small windows directly over the street, and tradition says it was in one of these windows that Christ was exhibited when Pilate uttered his *Ego Homo*. But as I go from place to place it seems to me the Catholics have "made the commandment of God none effect by their traditions."

At this point the Via Dolorosa begins a slight descent towards the west. This descent leads into the valley which separates the two hills, Akra and Bezetha. At the foot of the incline the street turns down the valley a short distance and then turns to the west

again up the hill Akra. About one hundred yards from this angle we come to the Church of the Holy Sepulchre, where tradition locates the crucifixion and burial of Jesus. Here, superstitious priests parade and chant and keep up a howl like a drove of jackals which we heard near the old city of Jerico. It is hardly necessary to undertake a description of this church since it has been so often described. Suffice it to say, I do not believe this to be the place of the crucifixion or burial place of Jesus. But going from here to the northern side of the city and passing out through the Damascus gate, and then turning slightly to the northeast we come to real Golgotha and Calvary. As I climb this slight elevation the tears come to my eyes unbidden. Here it was Christ said, "It is finished." How much that meant to a lost world, eternity alone can tell. While standing here in silent awe I thanked God for Calvary and what it meant to me. Long have I yearned to stand on the spot where my Lord died for the world, and now the dream of years has come to pass. I read of that awful hour when the nails pierced his hands and feet and the spear rent his side. I dedicate anew my life to his service and leave this spot with new desire and resolution in my heart. Going a short distance down the side of this elevation we come into the edge of a beautiful olive orchard; here out of solid rock is a hewn sepulchre evidently very old. Into this we enter and while doing so the words come up to me, "why seek ye the living among the dead?" Whether this be the tomb in which our Lord was placed I know not. But it is near the place and of the same pattern and to enter it stranger feelings creep over me still. The emotions of this hour I never shall forget. Here is where Joseph and Nicodemus came with a dead Christ in their arms. Here is where the Marys came to anoint his body while the sun yet lingered behind old Olive. Here is where the angels stood after rolling away the stone from the door of the sepulchre. Here is where Jesus triumphed over death, hell and the grave and verified the truth of his utterance, "I am the resurrection and the life."

Leaving Golgotha and Calvary we go down into and across the Kedron valley and come to the Garden of Gethsemane. It contains about three quarters of an acre of land which is inclosed by a high limestone wall. Coming within this inclosure several very old olive trees stand before us. These have stood here for hundreds of years, but I doubt these being the identical trees under which Jesus prayed, since the olive groves about Jerusalem were destroyed during the siege of the city by Titus. The garden is now divided by light picket fences into squares and cultivated in flowers of many varieties. Passing over Olivet from the garden, we come to the traditional spot where he stood when he wept over the city. Going higher up the hill over toward Bethany, we pass the spot of his ascension. Continuing our journey we at length come into the village where he loved to rest. Bethany is still a small village of rude stone huts and cabins of mud. We visit the ruins of the home of Mary and Martha and Lazarus, and then repair to the

tomb of Lazarus. While standing at the mouth of this cave, we think of the sorrowing sisters who once stood somewhere here, and by them, our Lord, whose sympathy for bereaved humanity was here expressed in tears. Of course we visited Bethlehem, the birthplace of our Lord. It is a thriving little city surrounded by beautiful olive orchards. Crowded and dirty streets are here to be found as in all the cities of Palestine. Everywhere we are followed by the multitudes who are crying "hajji backsheesh." We continue our journey from here up to Solomon's Pools. There are three of these, but none in good repair. When seen by us two of these had water in them, the middle one being dry. Starting as it may seem, the same aqueduct built by Solomon, is still carrying water into Jerusalem, some nine miles away, and supplying the Mosque of Omar. We turn from the pools back to Jerusalem and visit many other places of interest, which I cannot now mention. We leave Jerusalem for a sojourn in Galilee. In my next letter I shall tell of the trip to the Jordan and Dead Sea, and over the hills of Galilee. In every respect we are having a fine summer.

Yours fraternally,

W. E. ELLIS.

Cairo, Egypt, Sept. 8th.

Progress of Baptists in Mississippi and its Causes.

BY REV. SILAS G. COOPER

[Address before the Mississippi Baptist Historical Society.]

Not being a close student of history, I feel inadequate to the task imposed upon me by the Society at its last meeting, of delivering the historical address on this occasion. But I am unwilling to shirk any duty laid upon me by my brethren, especially, when the performance of that duty has in it the possibility of contributing anything to the interest in, and the advancement of, our Redeemer's kingdom. And should my effort result in quickening the pulsations of desire and effort to advance His cause and glorify His name on earth, I shall feel more than repaid for my endeavor.

Few, if any, of us, can fully appreciate the condition of affairs a century ago, considered from either a material or spiritual standpoint. The mode of travel was by the slow, clumsy and cumbersome stage coach, on horseback or in wagons. A journey from any of the seaboard States into what is now the State of Mississippi, was a long, weary, toilsome one; often leading through almost impenetrable forests, across deep, broad rivers, and over steep and rugged hills. The country abounded in wild and fierce animals, and often with marauding bands of wilder, fiercer savages. So the journey was not only beset with great difficulties but also with hazardous dangers.

Now, one can board a palace car and be carried with great ease by the wings of steam to almost any part of our State in a few hours. Savage barbarity has given place to civilization; the dense forests have become fruitful fields; the slow mail coach has yielded to the swift power of steam, and time and distance are almost annihilated by the telegraph.

Has the cause of Christ kept pace with this great material advancement? Let us see. A hundred years ago the religious condition was very much, in some respects, like that given in the history of Israel in the time of King Ahab. Elijah and others of the Lord's humble worshippers were despised, hated and persecuted by the proud and haughty in power, to whom the sweet charms of revealed religion seemed to be unknown, and the sovereignty and power of God not recognized. And then came the test between the worshippers of God and the devotees of Baal—not as to which one was supreme, but which was the only true God. After the power of God was made manifest and the worshippers of Baal had been swept from the field, then it was that Elijah prayed for rain to be sent that it might revive and fructify the parched and barren earth. He sent his servant again and again to see if there was any evidence of coming rain. And the seventh time he came and reported "a little cloud out of the sea, like a man's hand." And this "little cloud" grew until "the heaven was black with clouds and wind," and the earth's thirst was quenched by the copious showers which fell upon it.

So, prior to seventeen hundred and eighty, (1780) just one hundred and twenty years ago, one might have looked seventy times seven and not have seen the "little cloud like a man's hand," portentous of the coming showers of truth and grace brought in by the preaching of the simple, yet wonderful gospel of God's amazing love.

But just one hundred and twenty years ago, or in 1870, a small colony of Baptists came from South Carolina and settled in the Southwestern part of our State near Natchez. In this little band of devoted, self sacrificing Christians, holding the word of God as their Magna Charta—the sole and complete rule of faith and practice, might have been seen the "little cloud like a man's hand," which was to grow and continue to increase in volume until the consuming thirst of multitudes of longing souls should be quenched.

Now, in nineteen hundred (1900) there are nearly a quarter of a million of Baptists, all told; and over a hundred thousand of them are white Baptists. South Mississippi is said to be the most densely populated Baptist section on the globe. In the greater part of the State church facilities are in easy reach of those who desire to come into the gospel light of God's love and liberty and walk therein.

Brethren, the best way to walk in the old paths is not so much to enquire which "way the fathers trod," even though they be Baptist fathers, but which way does God's word teach, and walk therein. For we are more like them, strange as it may seem, not when we try to be like them, but when we walk by the same rule.

For he is the noblest, the

truest, the best and the strongest Baptist who best understands, believes and practices, not the teaching of the father, mother or ancestors, but the teaching of God's word.

[Concluded next week]

The first issue of the B. V. P. U. Quarterly has just made its appearance. It is a little book of 32 pages. The Expository Notes for the remainder of the year are by J. M. Frost, D. D., J. O. Rust, D. D., and T. B. Ray, D. D., all strong men. The price of the Quarterly is 10 cents per quarter, single copy, or 6 cents in clubs of ten. The cheapness of this work puts it within the reach of all our young people.

Christian Fellowship.

The idea expressed in this caption is peculiar to the New Testament dispensation. The word "Fellowship" occurs only twice in the Old Testament. Job 5:2, Ps. 64:20. In the former of these the "Revised Edition" substitutes "bargain," which is evidently more in harmony with the context, and in the latter the word is used as in 2 Cor. 6:14 to suggest the impossibility of the agreement between wickedness and righteousness. Therefore the relationship expressed by the word fellowship was never fully revealed before the Christian dispensation, as it was reserved until this dispensation for disciples to pray, *our Father*, implying a mutual relation to one common Father. So it has been reserved until now, to understand more fully than before what is implied by brotherhood in Christ.

Fellowship, in general, is defined as being "companionship," "mutual association of persons on terms equal and friendly." Clegg discriminated between fellowship and society by saying, "Both are employed to denote a close intercourse, but fellowship is said of men as individuals, society of men collectively."

"We should be careful not to hold fellowship with any one of bad character or join the society of those who profess bad principles." Thus like every other Christian grace this of fellowship is made personal, and individual. All kinds of fellowship rests on some basal principle, on some common affinity, on unity of sentiment or opinion. Race fellowship exists between individuals of the same blood. Party fellowship between individuals of the same political opinions. Christian fellowship for all true believers in Christ. Church fellowship for all of the same religious creed and family fellowship for those of the same parentage. Our fellowship is as broad, and no broader than the ground of our common agreement.

In Acts 2:42, it is implied that the fellowship there mentioned was based upon agreement in doctrine, and was therefore appropriately symbolized in the breaking of bread at the Lord's Supper, but in the General Epistle of John the fellowship seems to be extended to all who accept God as their Father and Jesus Christ as Son and Savior, (v. 3) and who walk in the light and have been cleansed by the blood of Jesus. Christian fellowship embraces all who truly believe in Jesus, the world over. It is not based alone on their profession of this belief, but upon their obedience to his requirements. 1 John 1:6,7.

"This fellowship is based on the real fatherhood of God and brotherhood of Christ, a new relationship only brought to light in the gospel dispensation. The concomitants of this fellowship are very similar to those of family fellowship. We love our brothers and sisters of the flesh from at least three causes. We have a common parentage, we have the same associations, we share the same inheritance. So as Christians we have the common Father. We are born of the same spirit, bought with the same blood. We have real kinship by birth—blood relatives. The same blood has cleansed us—richer blood than flows in

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the veins of kings binds us together. Our associations are not only the same where we enjoy the same service together and are interested in the same work for our Savior's cause, but unlike earthly families, which may be broken up and divided, we shall continue the Association and service through eternity. Our inheritance will be so ample that it will not be a source of strife as it is in earthly families, but it will be incorruptible, undefiled and will not fade away. I submit then if we love our brothers and sisters of the flesh do not the same causes obtain, yea more intensified why we should love our brethren in Christ. These earthly relations will cease, the spiritual will continue forever. Christian fellowship cannot be forced. It is spontaneous. It acts involuntarily when you have confidence in the piety and the loyalty of an individual to Christ, you cannot help having fellowship for him. As children of the same parents a have family favor, or likeness, so children of God resemble one another and the Father. When the apostle said, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" he implied that there was a resemblance of the disciple to God so strong that if we did not love the one, we could not the other. Some disciples are more like Christ than others. It is natural that our fellowship should be stronger towards some Christians than others. We have fellowship for all God's children; but those who favor him most are more like Jesus in spirit, and conduct will induce our strongest fellowship.

W. C. GRACE.

Religion.

It often occurs that the commonest words are least understood. Any and every child may talk about religion, but how few even of the old people have a correct understanding of the term. Some people speak of religion as if it were a something to be taken up and laid down at will, just as we put on and throw off our clothing. Others regard it as a vague, gloomy something fit only for preachers and a few more of the more zealous church members; and still others look upon it just simply as a measure by which people help out of hell, and are admitted to heaven. Such views tend to degrade and belittle religion rather than exalting it. When we talk about religion let us understand what we talk about. Measure the word and see what it means—not as a mere proposition but a word that holds within its grasp a life of sweetest experience.

As a first thought, religion means a "binding back"—binding back to God the sinner lost in sin. Man, by sin, has broken his natural relation and connection with God, and through means of religion—which is a dispensation of grace—he is brought back and restored to the favor of God. This reconnection with God by grace through faith in Christ, is religion. Religion, then, is just the thing that everybody needs. Having lost our connection with God in the fall of man, we need to be bound back to Him so that He can bless us, and we enjoy him forever.

Now just how religion, or this binding back to God is brought about, is the question of questions. Some have it one way, others have it another way, and so disputes as to religion are almost endless. Can we be religious at will? If so, religion is a matter of the human will. Who ought to know, God or man? God says, "Of his own will he begot us with the word of truth." James 1:18. "Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:13.

Now what has become of the human will? Can a carnal mind love God? Can it be subject to God? Read Rom. 8:7. The carnal mind is enmity against God; for it does not submit itself to the law of God, neither indeed can it. How, is still the question? Here it is simple and plain—God is in Christ reconciling the world to himself. Read 2 Cor. 5:18. "And all things are of God, who reconciled us to himself through Christ."

Ah! this is religion, and this is the way we become religious. God in Christ seeks and saves us. He brings us back to God through his own work of redemption. Religion, then, embraces the whole scheme of redemption—the word—of Christ for us—the work of the Spirit in us—and the blessing of the Father upon us.

As a second thought, religion embraces our love for God and our duties to God. No man is truly religious who does not love God in Christ. "We love him because he first loved us." A strictly religious character has a thirsting for God. "Lovest thou me?" meets a response as ready in every Christian as it did in Peter. There is no real true religion without such love. Do we love God in Christ? Then we have religion, or rather religion has us.

Religion means duty to God. "If ye love me ye will keep my words." How about our obedience to our Lord Jesus Christ? Are we observing all things whatever he commanded us? Do you love your enemies? Do you feed the poor? Are you letting your light shine? All of this is religion. What a field for thought, meditation, prayer, work and rejoicing.

G. W. S.

Metropolitan Tabernacle.

The new Metropolitan Tabernacle, rebuilt after the fire of two years ago, was opened free of debt, Wednesday, September 19. The total cost was \$225,000. Mr. Thomas Spurgeon is a mighty successor of the most difficult man of the generation to follow. He has proved, by the great success of this undertaking, that the Lord is with him. Pray that the showers of blessing may fall upon him, and that through him thousands of men may be saved. He has the hearts of his people, and evidently the purses as well.

Ira D. Sankey gave a song service Saturday night, the 23d inst. More turned away than could get in. Yours,

GEO. ROBERT CAIRNS.

London, England.

1900,

THE BAPTIST.

We ought to feel glad that we have such a paper. Who can estimate its real worth to us, and the great good it is doing?

I submit that it is the duty of us all, to say nothing of the pleasure it affords, to be loyal to it, and to give it our hearty support. No other paper has or can have such claims upon us as *our own paper*. To speak for myself, I would say that I feel in honor bound to give it my support, that with me it is a question of right principle to be loyal to it. My conscience would smite me were I to turn away from it and give my support to another paper which has no claim upon me whatever.

If one member of a church can keep another member from joining (by objection), can one member also keep another member from getting a letter of dismissal (by objection)? Please answer through THE BAPTIST. W.

This question is to be determined by "The Rules of Church Order," which the church has adopted. Most churches adopt rules of order, and in those there is usually a section that reads as follows: "All questions shall be decided by a vote of a majority, except in the reception of members, when the vote shall be unanimous." If the church has no rules of order, then, of course, the question must be determined by the vote of the church assembled in conference.

OBJECTIONS RAISED.

Some brethren may say, "All well and good, so far as you have gone, but suppose the mechanical work is deficient and typographical errors are numerous, and the sense of the thought is destroyed thereby, what then?" Answer. Your point is worthy of consideration, and it is the duty of those who have the conduct of the paper to have efficient proof-readers, so that as few typographical errors occur as possible. Of course, mistakes will occur, because no man is infallible. We should bear with such things, long and patiently, hoping that such imperfections will become rare. Our paper has improved much along that line; and there is little cause for complaint now.

2. Because it fosters every religious interest with which we are identified, even the interests of the cause and kingdom of our divine Master on earth. It follows therefore, that it merits our loyalty and support for Jesus' sake.

3. Because it comes to us freighted with glad tidings of Christ's conquests and the establishment of the reign of grace in the hearts of many, which is the best news to the saints on earth and that which gladdens the hearts of the angels in heaven.

4. Because it furnishes us with the intelligence we need concerning our State denominational work, without which we are shamefully ignorant of that which we all ought to know.

5. Because it is sound in the faith, and is therefore a safe paper, *doctrinally*. It guides us in safe paths to edification.

6. Because it is the medium of communication between the members of our great Baptist family, through which we become acquainted with each other, which is more valuable than one can estimate.

7. Because it is edited by a brother, who is possessed of sound judgment and piety, and who is courteous in speech and manners, and impartial in his dealings, and whose Christly spirit controls him in the rejection of such material as would gender strife and ill-will, and whose pacific heart finds expression in kind words and helpful speech.

A short article in THE BAPTIST of last week

from Sister E. C. Bolls, calls up memory of things in the past. The old people of those days have long since gone to rest. Only a few of their children remain—the "children's children" now filling their places. I had hoped to see some of them in the flesh again.

Though now on the shady side of "three score years and ten," I do not feel old. Every Lord's Day I am with the young people, unless providentially prevented. That is one way to keep young—there is no such thing as "rusting out." If more of our laymen would take an active interest in the Sunday School they would not get "mopy."

We all have gifts of some sort. There are preachers who seemingly cannot be pastors, and there are deacons who do not help the pastors, and members of the churches who neither try to pray, talk or visit—much less teach in the Sunday School, lead in the prayer meetings or visit "the widow and the fatherless in their affliction."

The Lord has raised up one brother who is eminently gifted as a historian. I allude to Bro. Z. T. Leavell. He has a singularly appropriate name, besides being able to wield the "pen of a ready writer." It is to be hoped that he will continue his researches in Mississippi matters, and bring to light "things both new and old" in Baptist history.

I am glad to see the Sunday School Board branching out—the B. Y. P. U. quarterly is a good idea. Two more things are needed, i.e., a hymn book of church music not overburdened with hymns never used, and early entrance upon the Colportage work.

L. A. DUNCAN.

Dedication at Gulfport.

It is our intention to dedicate our church house at Gulfport about the 1st of Nov. I am making a special effort to secure a special coach over the G. & S. L. from Jackson for the accommodation of our people who may wish to attend. The morning train will carry it. The service will be at night and the coach will return next day. The fare for the round trip will not exceed \$2.50, and there will be no one in the coach but those who go to attend the service.

Our ladies at Gulfport will provide fish and oysters plenty, and these will be served at a small cost at the pavilion on the pier.

Our people at Gulfport will do all in their power to make the occasion a pleasant one. The exact date will be mentioned later.

Brethren and sisters in Jackson and others who would like to go, are requested to write me and provision will be made for every one who wishes to attend.

Write me at once.

L. E. HALL.

Hattiesburg, Miss.

Hillman College.

Hillman College has continued to receive boarding pupils since the opening day. There is room for a few young ladies only in either the regular boarding department or the Industrial Home. Those who desire to enter should apply at once.

THE BAPTIST.

"My Mother's Grave in Wales."

BY R. M. RICHARDSON.

My mother's grave, across the sea—
In Wales, so full of grace—

Where songsters sing and flowers bloom,
To decorate the place;
A silvery stream steals gently by,
While coursing to the sea;
And murmuring softly still goes
This is no place for glee.

One summer day some years ago,
I sat upon this ground;
And wept as if my heart would break;
For mother 'neath these broad,
I thought I saw her precious face
Above me as a child;
And heard her voice soft as love,
In accents sweet and mild.

Her lullaby came back to me,
Her prayers so sweet and true;
God bless and guide me, my sweet boy,
Along life's journey through;
Her face was radiant with delight;
Her faith in God was strong;
That mother's prayer abides in me,
And will be through like.

There's many a year come and gone,
Since then my childhood days;
But mother's prayer, her living words,
Will be my guide always;
In all my roamings to and fro,
Over land and ocean wide;
My mother's prayer and love of love,
Have always been my guide.

I long to see that sacred spot
Once more before I die;
And on that day before the throne,
Who dwells beyond these walls,
Knell down and offer grateful thanks
Forgetting every care.
And bless God's name for love and love,
And my sweet mother's love.

Bread softly friend upon thy spot
For it is sacred ground;
My mother's tired body rests
Beneath that hallowed bough;
Some day she'll arise to meet her life,
And with her children, rest;
We'll all meet then, to blest and name
For mother, home and hearth.

Eupora, Miss.

Alvin,

Alvin is right in the eye of the storm,
only 80 miles from Galveston. Rebuilding of
homes is progressing rapidly. The terrible
disaster of the Galveston storm will, in the
end, prove a blessing. It overrules everything for good. We are hopeful. The Lord's
people are coming to our aid, though slowly,
and we are trying to do all in our power to
rebuild our wrecked homes in a house of wor-

ship. Because of the widespread calamity, we are
compelled to appeal to the people every-
where. Help us if you can.

M. KAILIN.

Alvin, Tex., Oct. 2, 1900.

MEETING.

I commenced my Master's work with
brother A. B. Hicks at Hsien-Mutaine on the
1st of July. The church was greatly revived
and received 6 by letter. Brother Hicks has

been the undershepherd of this good people,
and is held in high esteem by the church and
all people who attend services there.

We held a meeting at Monta Vista assisted
by Rev. T. H. Wilson, who did some plain
old gospel preaching. We received 8 by letter
and the church was greatly revived.

Then I met my Bethel folks on the third
Monday in August, and received 1 by resto-
ration, 3 by letter and 9 by baptism. We also
held meetings at Arbor Grove and Mount
Zion churches without any visible results.

J. F. MITCHELL.

Notes on Our Foreign Missions Work.

BY REV. R. J. WILLINGHAM, D. D.

We give below the receipts of the Foreign
Mission Board from May 1 to September 15th
arranged according to State. It will be seen
at once that expenditures exceed receipts.
The debt for current expenses is \$14,39.08.
But the work is prospering. Let us then
press on.

Virginia	\$ 6,073.68
Georgia	3,360.55
South Carolina	2,437.15
Texas	2,257.71
Kentucky	1,634.15
Missouri	1,408.85
Alabama	1,215.65
Tennessee	1,153.68
Mississippi	1,105.03
Maryland	426.05
Arkansas	277.17
North Carolina	243.64
Louisiana	139.13
Florida	72.63
District of Columbia	40.00
Oklahoma	29.85
Indian Territory	29.05
Other Sources	14.00
Total	\$ 21,844.51

It gives us pleasure to announce that none
of our missions in China have suffered the
loss of life or harm of person. Brethren W.
H. Sears and J. W. Love and their families
lost their household goods—all of them.
There may be other such losses, but if so
they have not been reported to the Board.
Twenty-six American missionaries have lost
their lives in China, but none of them were
Baptists. The loss falls heaviest on the Congre-
gationalists and Presbyterians (north). Our
loss in property, so far as we know, is
confined to the looting of Pingtu and the
practical destruction of our chapel and medi-
cal dispensary, though the walls of both are
standing.

It is getting to be well understood that our
missionaries in China are not to return to this
country, even temporarily, on account of the
troubles there. We cannot afford it, they
do not desire it and it is not best. When
peace is fully restored it is hoped that China
will be wide open to receive the gospel. Our
missionaries are desirous, as they should be,
of being on hand and ready for the new and
enlarged opportunities of usefulness.

Bro. E. Z. Simmons, who has been in this
country on furlough for about a year, will
return to Canton, China, on Oct. 10th. He
is one of our best and most experienced mis-

sionaries, having been on the field for about
thirty years.

The effect of the disturbances in China has
not been to stop work entirely at our Central
South China Missions. Even in North Chi-
na, when Pingtu, Hwing Hien and Tung
Chow, have been, for the time, abandoned.
Bro. J. B. Hartwell keeps in touch with the
native Christians at Chee'oo. It is through
him we learn that native Christians are
standing their trials in true Christian spirit.
Several have suffered the martyr's death, but
he says he has heard of none of our native
Christians who have proven false.

Since the convention in May, the Foreign
Mission Board has sent out eight new mis-
sionaries. They could enlarge the work yet
more, if the brethren would furnish the means
promptly. Mississippi is pulling up. Let her
pastors and churches see that she does a
great work for Foreign Missions this year.

Planter Does Receive a Premium.

In an article printed in Southern papers
and paid for by the compress interest, the
statement is made that the American Cotton
Company "has paid both the planter and the
spinner houses" to extend the use of the
roundlap bale. This reluctant admission by
the compressmen that the use of the round-
lap bale is profitable to planters and spinners
is not an exact statement of fact. The planter
does receive a premium for his cotton in the
roundlap bales, not as a bonus, but because
his cotton in these bales is worth more to any
buyer than in any other package. In like
manner, the spinner's profit from the use of
roundlap bales comes from the economies
they enable him to make. The farmer cares
little who pays the premium which his round-
lap bales command. What interests him is
that they bring him money, and with his
profit in his pocket he is not deceived by the
misrepresentations of men who, while affec-
ting tender solicitude for his welfare, have
only their own selfish purposes to serve.

The Home Board Will Receive Funds for Churches Injured in Texas.

The Home Mission Board directs me to an-
nounce that it will gladly receive and forward
any funds that may be sent it for rebuilding
or repairing the churches which were injured
in the recent Texas storm. When the
amounts sent to the Board are designated for
particular churches, the Board will see that
such funds shall reach their proper destination.
If funds are sent without special designation,
these will be forwarded to the Secretary of the State
Board of Texas for proper distribution.

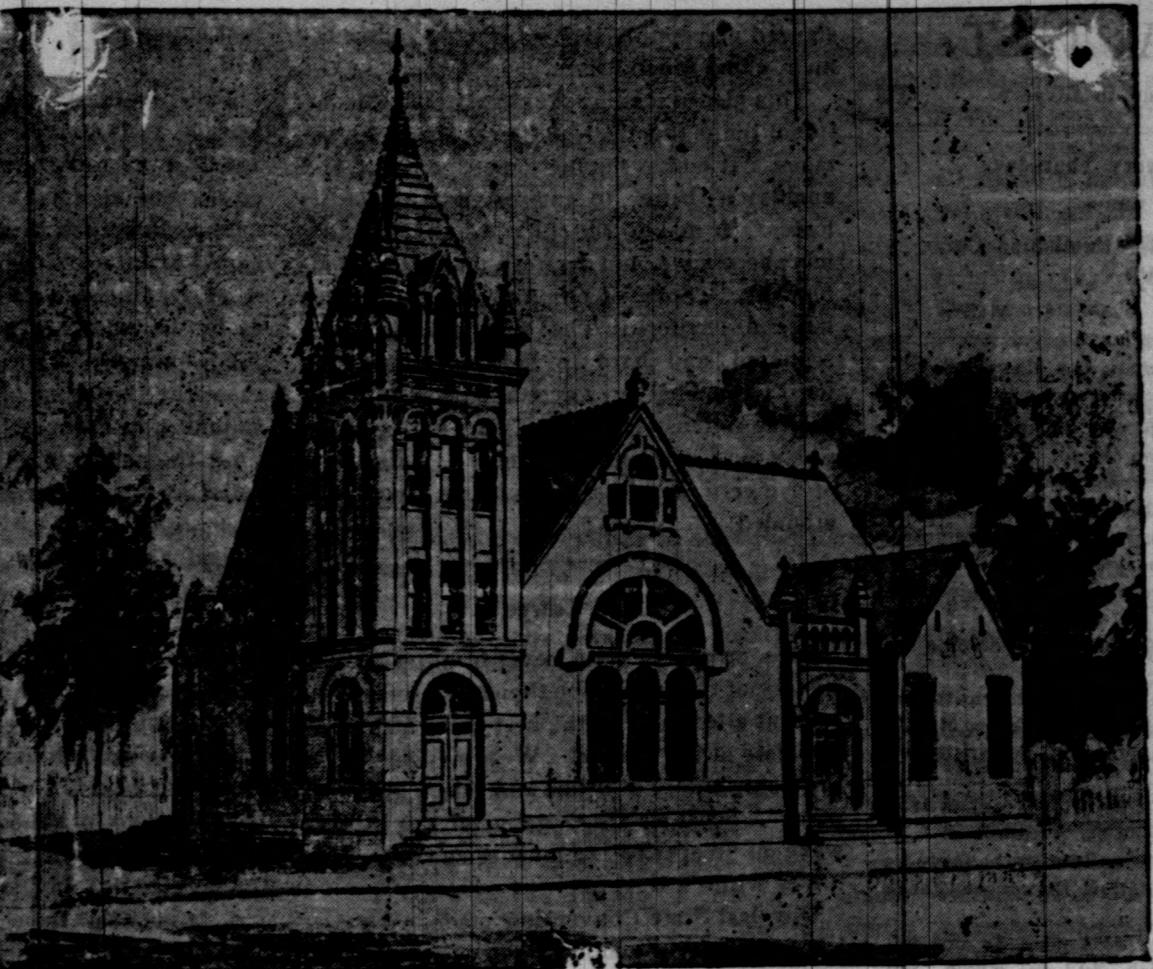
Please send all contributions to Mr. Walker
Dunson, Treasurer, 409 Equitable Building,
Atlanta, Ga., with instructions as definite as
you care to give.

F. H. KERFOOT.
Cor. Sec., Home Mission Board.
Atlanta, Ga.

October 11,

1900,

THE BAPTIST.



NEW BAPTIST CHURCH, YAZOO CITY, MISS.

A New House of Worship for Yazoo City.

OUR BOOK TABLE.

Campbell's Baptismal Remission An Unscriptural Doctrine, by Z. T. Cody, D. D., is a strong contention for the proposition. It contains 63 pages, and sells for 10 cents a single copy, or 75 cents per dozen. Sunday School Board, Nashville, Tenn.

Why All Baptist Believers Should Join Baptist Churches, by Rev. J. F. Love; 10 cents single copy, or 75 cents per dozen. It contains 63 pages. It would richly repay every Baptist in the land to read it.

We acknowledge receipt of catalogue of
Mt. Lebanon Male College, located at Mt.
Lebanon, La. Dr. J. R. Edwards is presi-
dent and Professor in Bible Department.
President Edwards is supported by a strong
faculty, and from what we can gather, is doing
a fine work.

A neat copy of the minutes of the sixth
annual session of the Lebanon Association
has just reached our book table. Bro. C. G.
Elliott is the clerk, and, by the way, one of
the best clerks in the State.

The Baptist Position, by Rev. J. F. Love,
is a little book of 50 pages, in paper, and
sells for 10 cents, single copy, 75 cents per
dozen. It is published by the Sunday School
Board, Nashville, Tenn. It is divided into
seven parts. 1. Sentiment vs. Truth; 2. Two
Guiding Principles; 3. The Form of Baptism;
4. What the Scholars Say; 5. Devices; 6.
Dangerous to Trifle With It; 7. Infant Baptism;
8. Close Communion.

Your brother,
W. J. DERRICK.

L. Riley, Professor of History in the Uni-
versity of Mississippi, has, through the cour-
tesy of its author, reached our book table. It
contains over 400 pages, well bound in cloth.
It is divided into nine epochs, covering the
history of Mississippi from the beginning
and including, the inauguration of Governor
Longino.

So far as we have been able to examine
this book, we pronounce it well suited to our
public schools; and its facts supported by the
best extant authority. Prof. Riley deserves
credit for this contribution to Mississippi litera-
ture. The work is published by the B. F.
Johnson Publishing Co., Richmond, Va., and
is a fine companion book to the Lee History
of the United States.

To the Brethren of Trinity Association.

Dear brethren—The meeting of our Associa-
tion is close at hand, and it is expected that
we being funds raised for sustentation, as
was requested of all the churches at our last
meeting, also the Orphan's Home is having
to turn children away on account of having
no room for them.

God has said he would be a father to the
orphans. This he will be through his peo-
ple, and brother if you are his son you will
represent him in this matter. Let's also re-
member our State work. We have some few
in this Association who oppose the workings
of our Board. In this respect (and I must
say just here) it is because their eyes are
closed to what the Board is doing.

Let's open our eyes to what is going on,
then I think we will open our hearts and pur-
ses.

J. F. MITCHELL.

A School History of Mississippi, by F.

THE BAPTIST.

\$2.00 Per Annum Advance.

Published every Thursday,

Mississippi Baptist Publishing Co.,

JACKSON. MISS.

T. J. BAILEY, EDITOR AND MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words and marriage notices of twenty-five words, will be free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of suitable advertisements will be inserted.

All communications of business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Rankin County Association.

This young church is vigorous and large of its age. It is now eight years old, and as large as many are at twenty years of age. It met in its eighth session with the Peleahatchie Baptist church.

After the introduction sermon, by Rev. R. D. Maum, on the subject "Christ Coming, and Its Object."

Rev. W. H. Boone, was re-elected Moderator; W. S. Searcy was elected Clerk; and W. E. Ross, Treasurer.

Statute limitation in this Association prevents an officer from serving in the same capacity more than two years in succession, except the Moderator who may serve a third year, provided the Association may choose to elect him.

This Association is composed of eighteen churches, all of which were represented in this session. No other Association which we have attended has equalled this. In some Associations not more than two-thirds of the churches are represented. There is large room for improvement at the present.

Miss Clara Boyd, vice-president for Women's Work, and Miss Susan Patrick, secretary, were both present and active in the Master's work. These ladies are doing much to advance Woman's Work in this compact, progressive Association.

On Saturday, Drs. Lewis and Rowe reached the Association, the former in the interest of Mississippi College and Ministerial Education, and the latter in the interest of missions. Nobly did they present these claims.

The ministry of this Association is in line with the organized ministry of the State. There are the Mileys, Boles, Chapman, Maum, Partridge and others, who are endeavoring to plant the standard of the cause higher and higher. The report on the churches

THE BAPTIST.

Showed perceptible and satisfactory advancement along several lines.

This idea of making the county and Associational limits identical, possesses some advantages. It makes the body more compact, and enables it better to interest and enlist its forces. It makes the place of any meeting more accessible, and insures a more general attendance. Some of our Associations are too large in territory. The churches are much scattered, and hard to hold together. We need to marshal our forces and place our work on the intensive idea. There is too much waste motion in our machinery. This is one of the very best Associations we have ever attended.

Our College.

The prospects were never brighter in the history of the institution than at present. The present attendance is the best in its history at this date of the session. We are evidently on the rising tide; but "time and tide wait for no man." So if we are to get good out of this wave of prosperity, we must seize the opportunity while it lingers.

Our last State Convention made with perfect unanimity the following recommendation to the churches throughout the State:

"That the college be placed back on the regular list of general collections, and every church in the State asked to take a collection for it every year, an arrangement which ought never to have been discontinued. It is the earnest wish of the trustees to increase the permanent endowment. The first step in this direction ought in their opinion, to be the erection of a president's home on the campus. This would be an increase of endowment, and would pay at least 2 per centum more than bonds. It would also increase the efficiency of the president, as it would place him in a central location, and enable him to look more satisfactorily after the students and the property. This ought easily to be built within the next year, and will if the churches will do their duty. Bro. W. B. Jones of Flora, a liberal giver to every good cause, has offered to be one of twenty to insure his life for \$5,000 for the benefit of the college. If twenty of us, or too of us would unite we might do a great work for the institution."

Lest some one might overlook the fact, and get into trouble, let it be forever remembered that the above paragraph endorsed by the Convention is only a suggestion and a request. It is a Bible fact that the churches are independent of each other and of all conventions, large or small. The Convention understands this thoroughly, and never issues an order to a church. The most that a Baptist convention would ever think of doing is to suggest measures. A Baptist Convention is composed of Baptists who not only understand Baptist church polity, but endorse and love it.

3. We must take advantage of the high tide of prosperity in our college matters; for laying deeper and broader foundations for future operations, not to do so is to prove recreant to the trust transmitted to us by our worthy sires. They made it possible for us to enjoy far greater advantages than they had. We shall be unworthy sons, and unworthy fathers also, if we fail to make it possible and easy for our children to do more and better work than we have done.

4. We must meet the needs of the situation or surrender not only the leadership in educational work but the field. Competition in easy touch with us is growing sharper with each passing year. The only way we can hope to retain our hold upon our Baptist boys is to offer facilities that will compare favorably with other institutions of like character and aim. Surely we will not for the sake of a small contribution to our college every year, allow other denominations to leave us in the rear. Then let every pastor look this question squarely in the face, and do his full duty in instructing and urging his congregations that they may come up to the full measure of their duty to our worthy institution of learning.

But the judgment and suggestions of a Baptist State Convention are worthy of the most serious consideration at the hands of Baptist churches. These conventions are composed of some of the wisest and best men to be found in our churches. So, regarding the above paragraph of the Convention's record as a suggestion only, will not the churches carefully consider it?

The question may be asked, "Will not the receipts from matriculation fees meet the cur-

October 11,

1900.

Sunday School.

LESSON FOR OCTOBER 14, 1900.

BY W. F. YARBOROUGH.

Parable of the Great Supper.—Luke 14:15

—24.

Golden Text: Come, for all things are now ready.—Luke 14:17.

CONNECTION.

The lesson follows the last in immediate succession, at the feast in the Pharisee's house. It was suggested by the remark of one of the guests, "Blessed is he that shall eat bread in the Kingdom of God." The remark seemed appropriate, but in some way did not meet the Savior's approval. Probably it had the ring of insincerity in them. The speaker was evidently anxious to change the subject. Dr. W. M. Taylor says: "It was really no more than a bit of conversational padding, designed to fill up a somewhat painful pause, and meaning nothing in particular." He evidently regarded himself as a prospective guest at the heavenly banquet, but the parable would indicate that the very class to which he belonged were refusing the gospel invitation.

EXPLANATORY.

Invitation to the gospel feast, 16, 17.—Jesus did not change the subject as readily as the company would have him do so. He continued his teachings on feasts, by an illustrative lesson on giving and accepting invitations. The illustration set forth what might have occurred in any Eastern city, true to nature, except in the point of a universal decline of the invitation. When we remember that the feast is illustrative of men's conduct with reference to the gospel invitation, there is nothing strained in the parable.

The feast which God has prepared is indeed a great one. Great preparations had to be made, involving great cost and great sacrifice, even the life of God's own Son. It is also great in the abundance and quality of the provision made, as well as in the fellowship and joy which characterize it. At first the Master of the feast is represented as inviting many, and, true to oriental custom, he sent out his servant at supper time to announce that the feast was ready for the invited guests to come. The interpretation of this invitation lies on the surface. The first invitation was that given to the Jews, who were especially favored by being entrusted with the oracles of God. The invitation was given in Old Testament prophecy, but when the feast was ready, and the Kingdom of God was at hand, he sent John the Baptist and Jesus himself to those Jews, to say to them, "Come; for all things are now ready."

Excuses rendered, 18, 19.—The fact that all those first invited refused to come is understood, when we remember that Jesus intended this part of the parable to apply to the Pharisees and leading people of the Jews as a class. They were well nigh universal in their refusal to accept the gospel of Jesus. We need not necessarily understand that every one of them refused. There is nothing to show that

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there was any common understanding among those invited that they would decline to go, but men under the impelling power of a common motive are likely to do the same thing under the same circumstances. The excuses rendered, though somewhat different in form, are inspired by a common motive. They are all alike in not wanting to go. Observe that excuses are not reasons. Had these men really wanted to go, their other engagements would not have hindered. The land master could have been postponed a few hours, for the trade seems to have been already closed. No urgent reason is apparent why the oxen should have been immediately tested. There is nothing to show that the new wife of the third objected to his going to the feast. He doubtless went everywhere else he wanted to go. The variety in the excuses rendered is interesting, though probably without special significance, save that seeing others decline makes men bolder when it comes to them. The first, stated a necessity though it existed only in his own mind; the second gave his plans and his intention of carrying them out, which precluded his acceptance of the invitation; the third made his excuse, and then said bluntly and positively, "I can not come." These refusals all represented engagements that were all right in themselves at the proper time and place, but they had transcended their sphere when they came between these men and the invitations they had received. Looking after new possessions, proving the value of property and devotion to wife and children are proper and right till they come between us and our acceptance of the gospel invitation. Hundreds and thousands are setting forth these engagements as excuses for not attending the invitation to the King's banquet, but he does not regard them as valid.

The widening of the Invitation, 21, 24.—The master of the feast was justly indignant when he saw how lightly his invitation to the feast, which had cost him so much, was regarded. He immediately said to his servant, "Go out quickly into the streets and lanes of the city and bring in hither the poor and maimed and blind and lame." This done, and yet the places were not filled. Then the servant was sent beyond the city limits into the highways and hedges of the country to constrain the outcasts to come in, that the Master's house might be filled. Again the interpretation is easy. When the Pharisees and leading classes of the Jews had refused to receive Jesus, he and his disciples, representing the servant in the parable, turned to the publicans and sinners among the Jews. These were the "poor and maimed and blind and lame" within the city. But when they had gone in there was still room, and so the servant of God, represented by the apostles and early preachers of the gospel after pentecost, went to the Gentiles and constrained them to come in.

We must not conclude from this parable that publicans and sinners and gentiles would never have been invited had the Jews accepted. That would be pushing the parable beyond the legitimate limits of interpretation. The refusal of those invited only reveal to us the direction which the gracious invitation of

the gospel takes. Again, we must not regard this lesson as out of date, because the primary reference was to Pharisees, publicans and sinners and gentiles. The story is being repeated all about us to-day. The possession of gospel privileges are lightly regarded, the most trivial excuses being set forth as rejecting the invitation extended through God's servants.

It is worth noting that the teaching and practice both of Jesus and the apostles, show us that when the gospel is rejected by those to whom it is fairly offered, God's messengers are to turn to others who have not heard the invitation.

The fate of those who reject the invitation, 24.—Jesus seems to identify himself with the master of the feast, when he says, "that none of those men which were bidden shall taste of my supper." The God of this world has so blinded men that they seem scarcely to realize whom they are slighting. They, who set up some flimsy excuse now, shall attempt to enter in, but they shall find the door shut, and the Master says, "they shall not taste of my supper." Thus with one sentence he sweeps away all the devil's delusions about a second chance or probation after death.

[Note.—The practical points are incorporated in the body of the lesson exposition.]

Fellowship.

This church is three miles southeast of Saltillo, Miss., in the Judson Association. The writer was called to assist Bro. J. A. Taylor, in a revival there the week before the fifth Sunday. Brother Taylor is a consecrated man, and can sing the gospel as well as preach it. He conducted the song service, and the writer did the preaching.

Here the brethren "sit together in heavenly places in Christ Jesus." The unanimity of spirit prevailed. Two of the brethren had been at "outs" with each other for some time. One day during the service they met each other at the altar, clasped hands and forgave each other. The influence of the meeting spread with spiritual effect. One old man, 85 years of age, who was so feeble that he could not attend, heard of the revival and gave his heart to Jesus. He gave expression that he would like to follow the Lord in baptism, but owing to his feebleness he could not now obey, but hopes yet to be able to obey the Lord's command.

Other results: Twenty-five happily converted to the love of Jesus, and 14 accessions to the church, 10 for baptism, 1 restored and 3 by letter. Three of those who put on Christ in baptism had been adherents of Methodism, and one a Campbellite. Others yet to follow to Old Fellowship. A strong young man who has been a Campbellite came to us at the water, and putting his hand on our shoulder, says, "Bro. Swain, I am coming, too, the first opportunity."

Brother Taylor, the shepherd of this little flock, is a young man in the ministry, but he has been feeding the Lord's sheep there on good, wholesome food. The Lord continues to bless his labors.

Yours in Christ,
W. N. SWAIN.

The Home.

Cling to the Best That's in You

Cling to the best that's in you,
Life holds no fairer thing.
Within its mystic keeping,
For human hearts to win,
His promptings e'er will lead
Into the better way,
Its light will lift the shades
That shroud life's darkness.
Cling to the best that's in you,
For it has power to save,
When thy life's bark is dashed
Against the fiercest wave,
No wreck will strew the water,
That are lighted by its beam,
No bark will e'er be strangled
Where this bright beacon glows.
Cling to the hopes that wait,
Of fairer, better things,
Hold dear the faiths that save,
Life's bitter questioning,
Walk in the open pathways,
Where truth her light useth,
And let love be thy spirit's
Free offering to the world.
Cling to the best that's in you,
For it is Heaven's gift,
A power strong within you,
To ever upward lift;
A mystic spell of beauty,
That works within the soul,
Rare alchemy transmuting
Life's dross to precious gold.

—From *Open Gates*.

Lost Opportunities

BY PROF. J. F. MILES

This is an age of marvels, of inventions, and scientific discoveries; the crystallization of thought, hourly grows finer and clearer. With this age is a generation of golden opportunities, which like time are passing, and when once gone can never, never be recalled.

Are we, as mortal beings, the highest of creation, fashioning after God's own image, in spirituality, willing to sit back on the lazy chair of do nothing with hands folded, and allow the many opportunities afforded us to pass without our notice?

Beware! beware! lest your reward may be too late. "I never knew you." Yes, my friends, there is a time when the opportunity for us has been presented. God's spirit will not always strive with man.

Some one has truly said, "Work as though you were to live always, live as though you were to die tomorrow."

In working for God, the important work of man, like all other work, if we are not progressing, we are retrograding. We either make opportunities or miss them. Remember: In the same ratio as our opportunities of doing good increase, in this gospel of light and liberty, in the same ratio are our responsibilities and

plied. Religious progression is the hinge upon which swings the door of men's eternal welfare. In God's judgment of the last day, when the "glories of the heavenly kingdom" shall awaken the dead of both sea and land, all shall account for the innumerable blessings of mercy rendered God towards them, while time was rolling away to an irrevocable past.

Disobedience and neglect are no doubt, the two greatest sins; the ones that Satan uses to condemn the world. What causes church members, Sunday-school students, prayer-meeting members to be indifferent and cold? The answer comes: Negligence. If you are looking for ease, comfort and pleasure only on life's uneven sea, your bark will surely strike against an unseen rock and in a moment hear the breakers roar beneath the sunken ship. If you cannot do a large part in cultivating the vineyard of life, lend a helping hand, like the widow who gave her only mite.

Be fruitful, so golden ripe grain may be gathered for your harvest. "Each victory will help you some other to win," therefore arise, put on your whole armor of Christian duty and march forward to do your part. Be manly and say as did noble and true Esther, "If I perish, I perish."

Had Esther lost her opportunities for doing good for her people, she would have suffered the awful consequence at the judgment bar of God; so, too, we are held responsible in proportion to our opportunities. Lost opportunities for service are taken from the life of Esau. God gave Esau the opportunity of serving him as his representative among his people—a distinguished honor, a boundless opportunity, but Esau lightly esteemed it and rejected it, and when afterwards realizing his mistake, he sought it and found it gone forever. Another had prized it, had taken his place, done his work, and received his reward. Jacob wears in heaven to day the crown which Esau should have worn but for neglected opportunities. God's will be done. If we neglect it, if we lose our opportunities to serve him, we shall also lose our reward, and our opportunities once gone will never return. Think seriously how you stand:

"Oh the wasted hours of life,
That have swiftly drifted by!
Oh, the good we might have done,
Gone and lost without a sigh!
Love, that we might once have saved
By a single kindly word!
Thoughts conceived, but ne'er expressed,
Perishing unpeopled, unheard!
Take the proverbs to thy soul—

Baking Powder Economy

The manufacturers of Royal Baking Powder have always declined to produce a cheap baking powder at the sacrifice of quality.

The Royal is made from the most highly refined and wholesome ingredients, and is the embodiment of all the excellence possible to be attained in the highest class baking powder.

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ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Take and clasp it fast;
The mill will never grind
With the water that is past."

"Take the lesson to thyself.
Loving heart and true;
Golden hours are fleeting by,
Youth is passing too;

Learn to make the most of life;
Lose no happy day,
Time will ne'er return sweet joys,
Neglected—thrown away.

Leave no tender words unsaid,
But love while love shall last;
The mill will never grind
With the water that is past."

Let us be warned, therefore, and seize all our splendid opportunities for doing good to ourselves and fellow man, then when life on earth formation wanted,

is ended, I trust our Christian hearts will be united in that better world where trials never come, and God's love like a halo, will encircle us throughout eternity.

It's just as easy as churning—washing with a Popular Washer. It does the work well, does it easily and saves clothes. A child can wash with this machine, it works so easy. If you intend buying a washing machine, write to the Rookery and you'll get all the information wanted.

Found At Last!

A way to wash clothes without RUBBING, TEARING, BOILING WASHBOARD OR SOAKING over night.

The Popular Washer is the best machine made.



ASSOCIATIONAL MEETINGS.

Coldwater—Ebenezer, Oct. 17.
Deer Creek—Leland, Oct. 18.
Fair River—Pleasant Grove, Lincoln county, Oct. 19.
Kosciusko—Sils, Oct. 19.

Sipsey—Bethlehem, Monroe county, Oct. 19.
Choctaw—Bay Springs, Kemper county, Oct. 20.

New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.

Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.

Harmony—Unity, Yazoo county, Oct. 27.

General Association—Goodwater, Smith county, Oct. 27.

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For time tables, or any information, apply to your local Agent, who can sell you a ticket via the Union Pacific, or address

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GRACE TRUMAN, by Mrs. Ford. Everybody knows this book. \$1.00.

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Unless you have a PIANO or an ORGAN in it. Either will help to make it attractive to your children and make them enjoy their evenings at home.

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JACKSON, MISS.

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All Points in the Southeast. Elegant vestibuled first-class coaches with smoking room and complete toilet rooms and lavatories for ladies and gentlemen. Porter in attendance, charged with the comfort of passengers. Also vestibuled Pullman Palace Sleeping Cars, with Drawing-Room and Buffet, between St. Louis and Mobile, New Orleans, Montgomery, Thomasville and Jacksonville, Fla.

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No. 15, at 8:45 p.m. St. Louis to Kansas City, Omaha, St. Joseph, Kansas, Nebraska, Colorado, Utah, Pacific Coast, via Denver, also the Northwest—Montana, Washington, Oregon, via Lincoln and Billings, please write:

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Will Refund All Your Tuition, Under their guarantee plan, if they fail to secure you a position.

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Beautiful catalogue on application.

Aug 21

MORPHINE, Opium, Cocaine, Wine, Whiskey habits cured at home. Non-suffering Cure Guaranteed by physicians, ministers, etc. Book of particulars, testimonials, etc. free. Tobaccoline, the tobacco cure, \$1. Establishe.

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BELLS

Steel Alloy Church & School Bells.
Bell Foundry Co., Cincinnati, Ohio.

Ministers and Churches.

LELAND.

I closed last Saturday Sept. 1st a series of meetings in three weeks. It was my pleasure at these meetings to have Dr. L. D. Lamkin of Houston, Texas, with me to do the preaching. We began at Leland Wednesday night, Oct. 1st, Sunday in August, running the meeting nine days. The meeting began under the most difficult and unfavorable surroundings. I did not much material for an assembling of numerical strength, yet it was a grand meeting in spirit and force and power. From Leland we pitched our tent toward Jones Bayou, and not Soden. We began here on the third Sunday and run eight days. This was one of the grandest meetings I ever had. T. J. Barksdale perhaps as good a clerk as any, and we need no better treasurer than G. W. Foster, but we all lacked somewhat on missions at Hermanville. We failed to take a collection for missions. Plenty of speeches—speeches that would do credit to a Philadelphia association, but no collections. Bro. Rowe did some fine speaking—as fine I think as I ever heard him; and yet we did not honor the cause so near to his heart with an offering. For next year, "the apportionment committee will fix that," but this committee made no report and the Association simply adopted last year's apportionment. But people who are awake are not satisfied with the past or present. "Onward and upward" is their cry.

We need Jesus down this way. At our next meeting we hope to have him, and we shall all then give more heed to the questions, "Whom shall we send, and who will go for us?"

Bro. Lamkin is one among the best I ever had with me. He is a sound Baptist and a consecrated preacher.

Brothers, if you want to help write him or me.

My field is in fine shape.

Fraternally,

W. H. WILLIAMS.
Leland, Miss., Sept. 3.

DARRACOTT.

My pastoral labors with Bethel church close with my farewell sermon next Sunday, and I shall leave for the Seminary the day following. My heart is sad and glad. Glad because of the opportunity to return to the ministry; sad because I am leaving the people of my first pastoral charge. I have served this church five years consecutively and our union and work together to me at least, have been delightful.

And now, to leave is like being separated from one's first love. May the Lord speed these good people with the shepherd and bishop they have.

and "fulfill every need of theirs according to his riches in glory in Christ Jesus."

Let my friends note the change of my address to Louisville, Ky. Mrs. Paden will remain here at our good home with Miss Andrews in my absence and employ her mind teaching till I return.

T. R. PADEN.
Darracott, Miss., Oct. 4, 1900.

UNION ASSOCIATION.

Rev. S. R. Young is the best to moderate we have in our bounds. T. J. Barksdale perhaps as good a clerk as any, and we need no better treasurer than G. W. Foster, but we all lacked somewhat on missions at Hermanville. We failed to take a collection for missions. Plenty of speeches—speeches that would do credit to a Philadelphia association, but no collections. Bro. Rowe did some fine speaking—as fine I think as I ever heard him; and yet we did not honor the cause so near to his heart with an offering. For next year, "the apportionment committee will fix that," but this committee made no report and the Association simply adopted last year's apportionment. But people who are awake are not satisfied with the past or present. "Onward and upward" is their cry.

We need Jesus down this way. At our next meeting we hope to have him, and we shall all then give more heed to the questions, "Whom shall we send, and who will go for us?"

Meantime, let the brethren in our churches plead, meditate on the "law of the Lord," which covereth the soul" and thereby "grow in grace and in a knowledge of the Lord" and his ways, and ever and anon put their hands into their pockets and take out the Lord's money they have hid there and give it to him.

When Jesus shall be with us we shall never be gladder than to do just what he so lovingly bids us. Brethren, pray for us.

J. E. PHILLIPS.

P. S.—Bro. Editor, send word to Bro. Rowe that he and you must come with us again next Sept. to Beach Grove and let's all meet Jesus there.

J. E. P.

INCREASED PASSENGER SERVICE
via
The Choctaw Route.

Effective October 7th, the Choctaw Route will operate three trains daily between Memphis and Hot Springs, Ark. Double daily service to Indian and Oklahoma Territory, with close connection for all points in Southwest Missouri, Kansas, Texas and the West.

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The very low rate of

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Is offered by the above lines for this new fast train service of the Queen and Crescent Route between Meridian and Shreveport is now being equipped with safety gates and extension platforms the same as are used with square vestibules, in order that passengers may pass to and from the dining car with absolute safety.

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Effective October 7th, the Choctaw Route will operate three trains daily between Memphis and Hot Springs, Ark. Double daily service to Indian and Oklahoma Territory, with close connection for all points in Southwest Missouri, Kansas, Texas and the West.

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CHURCH
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FOR
CHILDREN
AGE 5 TO 12
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AGE 13 AND UP
INCL
UNIQUE OTHER FEATURES
SWEETER, MORE DURABLE,
AND LOWER PRICE
OUR FRESH, GALLANT,
AND VICTORIOUS
SCHOOL WORK.

April, 1901.

Receipts of Convention Board.

July and August.

FOREIGN MISSIONS.

Hazlehurst, \$104.80; Starkville, 19.00; Clinton, W. M. S., 1.00; P. Didlake, 2.50; Clear Springs, 75c; Pleasant Hill 2.00; Canaan, 3.60; Columbus, 14.00; Doty's Springs, 75c; L. H. Turner, 2.50; Rock Hill, 1.00; Rock Bluff, 75c; Bethsaida, 9.00; Guntown, 2.05; New Harmony, 2.00; Learned, W. M. S., 2.00; Eupora, W. M. S., 5.00; New Albany, W. W., 2.00; Phil Didlake, 2.50; Scranton, 2.00; Central Cold Water, 14.70; Central, W. M. S., 7.25; Hernando, 22.25; Baldwin, 9.25; Gaston, 1.05; Shuqualak, 17.82; Shuqualak, S. S. 9.68; Pleasant Grove, 5.00; Jackson, 150.00; Air Mount, 2.15; Hopewell, 12.40; Crystal Springs, 73.00; Louisville, 6.75; Good Hope, 9.35; Emory, 7.00; Pontotoc, 46.00; Damascus, 13.00; Rock Bluff, 2.10; Shiloh, 2.00; Slidell, 6.00; Lula, 15.15; Magnolia, 25.50; Crape Ck., 6.00; Greenville, 50.00; Providence, 7.35; Mrs. Beasley, 1.00; Home Board, 375.00; Terry, 5.00; Miss May Russell, 1.00; Doty's Springs, 1.40; Rock Hill, 1.00; Rock Bluff, 1.00; Mars Hill, 33.95; Mt. Olive, 10.00; Dogwood Flat, 2.00; Harmony, 8.50; Miss Josey Smith, 3.00; Shady Grove, 43.00; Vernon, 13.00; Pleasant Grove, 7.00; Madison, 37.30; New Salem, 9.50; Pelahatchie, 4.30; Bethesda, W. M. S., 2.05; Phebe, W. M. S., 2.00; Du-Rant, W. M. S., 2.50; Brandon, 2.85; Palestine, 8.90; Bethesda, 4.70; Miss. Springs, 1.50; Spring Hill, 4.56.

STATE MISSIONS.

Lexington, 22.00; Clear Creek, 3.50; Mt. Olive, 8.41; Walnut Grove, 10.00; Providence, 5.00; Buckatana, 5.00; Waynesboro, 9.00; Stonewall, 6.00; Iuka, 2.11; Meridian, South S. de, 2.53; Meridian, 7th Ave. 2.11; Anguilla, 2.30; Indianola, 60.00; White Oak, 9.40; Pleasant Grove, 3.50; Thomas-town, 7.00; Samaria, 5.00; Jerusalem, 3.00; Spring Dale, 3.35; Olive Branch, 29.00; Lumberton, 3.50; Tillatoba, 10.00; Member of Peach Creek, 5.00; Natchez, 105.00; Grenada, 31.35; Pleasant Grove, 19.00; Ripley, 10.70; Brooksville, 1.00; Little Hebron, 14.15; Batesville, 25.75; Batesville, W. M. S., \$8; Sardis, 24.75; Kosciusko, 55.45; Yokanookany, 6.00; Winona, 105.90; West Point, 30.52; Brookhaven, W. M. S., 3.00; Brookhaven, 9.55; Graysport, 75c; Sylavrena, 3.75; Bethany, 2.50; Brandon, 1.00; Vicksburg 1st, 100.00; Vicksburg, Central, 58.00; A. Lady, 25c; H. W. Rockett, 15.00; Vaiden, 3.60; Flora, 19.25; Fannin, 5.00; Phebe, 5.40; Hattiesburg, 100.00; Ellisville, 37.40; Sandersville, 7.00; Camp Creek, 7.55; Sharon, 6.00; Wests, 11.50; Tuscola, 2.15; Harperville, 2.00; Gallman, 48.00; Pine Bluff, 4.75; Hermanville, 39.40; Steens Creek, 10.00; Durant, 17.30; Starkville, 85.00; Aberdeen, 37.45; Aberdeen, W. M. S., 5.00; County Line, 20.15; Meadow Creek, 1.00; Crooked Creek, 17.30; Calvary, 8.00; Pleasant Hope, 3.14; Beulah, 2.00; Hazlehurst, 82.30; Itta Bena, 15.55; Goodman, 36.30; Gloster, 1st church, 7.00; Gloster, W. M. S.; 5.75; McComb, 75c.

NEW CENTURY.

Convention, \$36.58; Concord, 27.00; Shelby, 17.80; West Judson Association, 7.10.

CHURCH BUILDING, JACKSON.

Grenada, \$4.00; Sharon, 3.00; F. Souter, 50.00; Miss. College Faculty, 10.00; W. B. Kinnebrew, 37.40; Mrs. A. Gambrell Williams, 25.00; E. B. McLain, 10.00; E. H. Green, 25.00; W. A. McComb, 17.00; A. H. Whitfield, 25.00.

SUSTENTATION.

Miss Josie Hearst, 1.00; Women's M. S., 7.10; Rock Bluff, 1.00; Forrest, 7.25; Strong River Association, 16.40.

MINISTERIAL EDUCATION.

Fellowship, \$10.00; Rock Bluff, 36.30; Gloster, 1st church, 7.00; Gloster, W. M. S.; 5.75; McComb, 75c.

MISSISSIPPI COLLEGE.

A. J. Moore, \$6.00; A. V. R. & Son, 10.00.

Water Valley.

I do not feel that it would be out of place to write you a few lines in regard to the good meetings we have recently held in Water Valley. God has blessed us wonderfully this year as a church and people in development, and now he has crowned it all with a glorious revival that reached far beyond our church.

On the 17th of September Bro. McComb of Crystal Springs came to assist us in the meeting, and preached for us ten or eleven days with great earnestness and faithfulness.

The congregations were large from the first and full of interest. I don't know when I have seen so much rejoicing among Christians, and especially among the old people. The meeting was just one long feast to God's people, other denominations did not simply come in crowds to the meeting, but they came in for their part of the feast. We baptized 26 last Sunday night and there were 10 who joined by letter and restoration.

We all love Bro. McComb very much. We all feel that he has the spirit of Christ and is on a mission of love. He is so gentle and kind and impressive that he has carried our hearts with him.

Yours,

D. A. GLENN.

Oct. 2, 1900.

MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50c and \$1 bottles at druggists.

Prepared only by Dr. H. Mozley, Atlanta, Ga.

Woman's Work.**Woman's Missionary**

This also that said must be spoken of for memorial of her. Total contributions \$83,266; to Foreign Board \$1,757; to Home Board, boxes, \$2,088 cash, \$18,114; to Sunday School Board, boxes, \$4,949, cash, \$1,364. Christmas offering China, \$5,300. Annuity gift \$6,000. Expenses \$2,273.

STUDY TOPIC

"Present Activities," "Woman Missionaries in the Various Fields," "How May Women Do More for the Master," "Their Debtlessness to Him," "Growth in the Work."

To the Woman's Missionary Societies.

At the late meeting of the Southern Baptist Convention, at Hot Springs, Ark., the late matter of the New Century Movement was placed in the hands of the undersigned Committee of Organization, and we were instructed to make this New Century Movement the main feature of the work of this Committee during the present Conventional year. As you see by reference to the minutes of the Convention, page 19, the Woman's Missionary Union and various societies composing the Union, were specially requested by the Convention to co-operate in our Committee in the effort to make this New Century Movement a success. In accordance with the request of the Convention, the Committee requests your cooperation in this important work. We ask your special attention to the following points and suggestions:

(1) In each of the States in the bounds of the Convention we have secured a New Century State Committee.

(2) A Special Committee to this work has been appointed in nearly every District Association.

We have also secured the appointment of a special Committee for many of the churches.

(3) At a meeting of me and the Secretaries of the various State Boards held in Atlanta, Ga., all the State Secretaries were requested to take this work up in their respective States, and to warrant to the best of their ability, its operation with the Committee already appointed, and with open hands, we are sincerely your brethren in Christ.

F. H. KERFOOT,
For Committee.

women of the South can become a potent factor in this work, as they are in all religious matters, and hence, we earnestly desire such assistance as you can render.

MISSISSIPPI COLLEGE,

The Alma Mater of Governors, Congressmen, Judges, Great lawyers, Great Physicians, Great Bankers, Great Educators, Great Preachers, Great Missionaries!

We can be of great help to the boy who is willing to behave himself and work. Do you want a great mind and a great character? We cannot secure them for you, but we can help you secure them for yourself.

We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings! We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

**W. T. LOWREY, President,
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Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. If it Cures; Not One Cent if it Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU, SAVANNAH, GA.

Important.

At a recent meeting of the Woman's Central Committee, after careful consideration, it was deemed best to have the Secretary of each Society make two reports each quarter. One to the Vice-President of the association, and the other to Mrs. W. R. Woods, Meridian, Miss., Secretary of the Central Committee. Mrs. Woods will in the future, provide the secretaries of the societies, through the vice-presidents, two blank reports, one to be filled out and sent direct to her, the other to the associational vice-president.

Mrs. W. J. BOZEMAN
President.
Mrs. W. R. Woods,
Secretary.

Important.

Blanks have been distributed for every society, and requests that they report promptly. Reports received after October 15th will not be credited this quarter, as the books of Central Committee close for the quarter on that day. Societies will please report before that time.

G. H. FOSTER.

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Temperance.

A liquor dealer of Boston recently referred to depressing features in his business as follows: "To begin with," he said, "there is the multiplication of saloons, but of even more moment in my mind is the fact that the younger generation is not drinking as the old did in the past. No matter how good socially men were, they thought nothing of setting in for drinking bouts at tables or at the bar. Now the average man, if he drinks at all, either has it at his house, bought in bulk, so that the retailer is cut out, or else he drops in for a drink in a hurry and gets out again. It Hurts my business."

I have known conscientious men that wanted to vote the clean, white Prohibition vote and thought they would do so until the party lash was applied and the fear of a man?"—Peloubet

Young people, members of the church, move into a community or town where the people think more of educating their feet than their heads, and like the hug up-and-go-around. The desire to be popular and appear to be a "wall flower," they deny their Lord and Master, bring reproach upon His cause, violate the rules of their church organizations, trample down the feelings of their parents, chill their zeal in religious activity, lose the joy of their salvation or endanger their eternal salvation. While Jesus can give pleasure that is lasting, they turn their back on Him and join in with the devotees of Satan.

A marked temperance interest is being shown by the Mexican government. Its officers are lending a helping hand to this reformatory movement. There is urgent necessity for pushing it in all directions, as the vice of alcohol in Mexico is growing. It is said that "the mortuary statistics every year show more and more deaths from cerebral congestion, due to the use of alcohol, and the government is alarmed at the results of the increased consumption of ardent spirits, declared by Mexican journalists to be the prime cause of four-fifths of the crimes and the most appalling poverty in the City of Mexico." Temperance textbooks are being prepared.

The Duty of Watchfulness.

[Temperance application of the Sunday school lesson, Sept. 23.]

There is need of watching against the temptation to use intoxicating drinks. There are open saloons. There are social attractions. There is appetite within. There is the temptation that comes in the guise of the lighter drinks, and such candies as brandy drops. There is the temptation which comes from the desire to be popular, and the fear of seeming peculiar and "righteous much."

There is need to watch against the attacks of those who would make money by selling liquor; their money power; their violations of law; their attempts to modify the laws in their favor; their political affiliations. The wise man ever looks around in life, and reads in history to see the effect of any course, before he tries it himself.

An English physician calls strong drink *The Devil in Solution*. It makes men silly. "The drunkard puts an enemy in his mouth" to bewitch his senses, as well as to

steal his brains." The once clear eye swims in a tipsy haze, which hides realities and shows imaginations. Is that a condition worthy of a man?"—Peloubet

Prohibition Does Not Prohibit.

When every other argument against prohibition fails, people mostly fall back on this—"Prohibition don't prohibit." This is a very convenient phrase—very terse and explicit, and very popular with those who are interested in sustaining the drink traffic and their sympathizers.

But one cannot help wondering if prohibition don't prohibit, indeed it is so helpless and harmless, why do these people fight prohibition so vigorously, and why do they spend so much money in trying to defeat it? Its advocates have never claimed that prohibition would utterly wipe out the drink traffic and extirpate intemperance and drunkenness any more than prohibition of arson, theft and murder utterly prevent the commission of those crimes, but they believe that laws against the one may be as effective as laws against the other, and they point with satisfaction and confidence to towns and counties and states where prohibition has been enacted and enforced, closing up saloons, diminishing the consumption of liquor, greatly reducing intemperance, poverty and crime, decreasing the population of jails and penitentiaries, reducing the costs of courts, and at the same time proportionately advancing the comfort and thrift and happiness of the people.

We don't have to point you to states up north like Maine, but take Clarke, Wayne, Lauderdale, Jasper, Jones, or any other county in the State and compare them with ten and fifteen years ago. The change has been wonderful.

The laborers now make six days in the week, their work is reliable and they are not causing breakdowns in wagons, killing up the teams, and breaking machinery.

The people have better houses to live in, better church houses and school buildings, buggies, phaetons and surreys to ride in, children better educated, free school term longer. We have much better county officers.

With this showing made with local option, can we not expect the next Legislature to give State prohibition. Help those good people in the Delta and the Coast counties who can't help themselves.

W. H. P.

More than fifty years ago the liquor traffic was characterized as

"Alcohol is the blood of the gambler, the inspiration of the burglar, the stimulus of the highwayman and the support of the midnight incendiary. It suggests the lie and countenances the liar; condones the thief and esteems the blasphemer. It violates obligations, reverences fraud, turns love to hate, scorns virtue and innocence. It incites the father to butcher his helpless offspring, and the child to sharpen the fratricidal knife. Alcohol burns up men, consumes women, destroys life, curses God and despises heaven. It suborns witnesses, nurses perfidy, defiles the jury box and stains the judicial ermine. It bribes voters, corrupts elections, pollutes our institutions, endangers our government, degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend calmly surveys its frightful desolation, and reveling in havoc, it poisons felicity, destroys peace and ruins morals; wipes out national honor, curses the world and laughs at the ruin it has wrought. It does that and more. It murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend and God's worst enemy."

It is a fearful arrangement; yet who that knows the terrible work of the drink traffic in this country will for a moment doubt its truthfulness: For ages its history has been one of blood, and devastation, and ruin. It has ruined manhood, cursed womanhood and crushed childhood, and though denounced by man and cursed by God, yet behind the infamous legislation of ages it has gone forth like an insatiate monster, its very footstays hot with gore of crushed hearts; the air around it trembles with sighs and groans, while the graves thicken all along its pathway.

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October 11,

B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course

Monday, Oct. 15. Psalm 107:1. I have trusted in thy mercy (vs. 1). Compare Ps. 7:1.

Tuesday, Oct. 16. Psalm 14. Who says, "There is no God?" (vs. 1). Compare Ps. 104:21.

Wednesday, October 17. Psalm 15. Who shall sojourn in the Lord's tabernacle? (vs. 1). Compare Ps. 24:3-5.

Thursday, Oct. 18. Psalm 16. Where is fullness of joy? (vs. 11). Compare Ps. 17:5.

Friday, Oct. 19. Psalm 18. A noble purpose (vs. 3). Compare Ps. 71:21.

Saturday, Oct. 20. Psalm 8:1-24. "My high tower" (vs. 2). Compare Ps. 9:9.

Sunday, Oct. 21. Prayer meeting. Our stewardship. Luke 12:42-48.

—(The Baptist Union.)

Clinton 6th, 7th, 8th of November. You are going, are you not? Yes, we will be there 500 strong!

Remember the key-word—missions. No more important subject could have been chosen. The program will be exhaustive—the discussion will be full and free—everybody can have a chance to hear and say all he wants.

The B. Y. P. U. Quarterly lies before me—and it is a disappointment. It gives the Bible Readings and Prayer-meeting Notes—the former, the thing of greatest importance, without "notes or comment," while nearly two full pages are given to "Expository Notes," "Topical Notes," "Bible Readings," "Suggested Programs" on the latter. Some of the latter, they should have given, and no means should they have omitted to give a brief comment on them.

But the Quarterly is a very valuable contribution to our stock of B. Y. P. U. literature, any day. It ought to have an extensive circulation—it is cheap and valuable as it is, and will be greatly improved, no doubt, as the "quarterly" come and go.

Columbus has a B. Y. P. U., and Gen. S. D. Lee, who never misses a service of his church when he is at home, is the president, and goes into the world just as besides every thing to wear, he turns his hands.

—I am here with pastor Miller in a meeting, and the prospect is very good for a great meeting.

THE B. Y. P. U. CONVENTION AT CLINTON.

The time for the B. Y. P. U. Convention at Clinton has been set by the Executive Committee as November 6th, 7th and 8th. Our college town has a royal welcome in store for all visitors, and the programme arranged for the three days' session insures an intellectual treat. This being the jubilee year of the Twentieth Century movement, and the great Baptist host having adopted missions as its rallying cry; it is peculiarly appropriate that the young Baptists of Mississippi, in convention assembled, should consecrate their energies to carrying the gospel even to the Nazareth of nations. With such enthusiastic and able men as Chivers, Dawson, Price, Flake, Butler, Hurt and Wilkinson to explore the heaths and the highlands of missions, no one can doubt but that all present will wander in green pastures beside the still waters of Christian thought. But the motto of the meeting should be: "Be ye doers of the Word, not hearers only," and to this end, let every delegate, whether on special duty or not, come prepared to take part in the discussion.

Clinton will do her part right royally, and all who come will find the latchstring on the outside of our hearts and homes.

Let everyone co-operate to make this convention worthy of the great cause it represents, and battling under the banner of Prince Emmanuel, let us do our part to prepare the kingdoms of earth for the day. "When the martial drum beats no longer and battle flags are furled, In the parliament of man, in the federation of the world."

Fraternally yours,
CHAS. HILLMAN BROUGH.
P. S.—Every delegate who expects to attend the convention should send in his or her name either to our pastor, Rev. P. I. Lipsey, or to our senior deacon, Prof. A. J. Caven. This will insure the provision of a home.



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